The Non-Subscribing Presbyterian

PRICE TWOPENCE
3s. per annum post free

No. 197. DECEMBER, 1923.

Contents.

	PAGE.
The Sense of Beauty	1
Notes of the Month	2
Temperance Notes	3
Young People's Page	4
"Outlines of the History of Presbyterianism in Ireland" ..	6
War Memorial at Holywood ..	9
Reports	11
Obituary	16

The Sense of Beauty.

"A thing of beauty is a joy for ever" says a great modern poet, John Keats. In the growing appreciation of this truth and its more perfect application to life man's real progress lies. There were times when the majority of persons were blind to the more obvious things of beauty in the world around them. The glories of the landscape, the graceful contours of the clouds, the splendours of sunrise and sunset, all these were accepted with little sense of their infinite variety and their enduring appeal. When the "Return to Nature" was made in literature it meant for many persons the re-discovery of a new world. The commonplace becomes sacrosanct and daily things sacramental.

Further, the beauty thus noted in poetry found its expression in art. Nothing is more remarkable than the modern attention to landscape painting. While the poet sings in ever more appreciative terms of Nature's attractions the painter gives himself up ever more devotedly to its adequate representation.

Yet we miss the real significance of the sense of beauty if we do not perceive its relation to life and to the things of life. There is a beauty that embraces even the things of utility and makes them more than utilitarian. They please the eye as well as serve the hand. Their perfect approximations to purpose is in itself an approach to the æsthetic. If we plan a new public building or construct a bridge we rightly demand that both shall not only be strong but also possess grace and symmetry of outline.

Beauty runs to still higher levels and becomes endued with moral and spiritual significance. It has an element of the eternal about it. No great thinker saw this more truly or expressed it more adequately than Plato. He speaks somewhere of "beauty absolute, separate, simple and everlasting, which without increase or diminution or any other change is imparted to the ever-growing and ever-perishing beauties of other things." Later, he goes on to indicate how beauty, rightly understood, comprises the widest fields of aspiration and endeavour: "He who, ascending from these under the influence of true love, begins to perceive that beauty, is not far from the end. And the true order . . . is to begin with the beauties of earth and mount upwards for the sake of that other beauty, using these as steps only, and going on from fair forms to fair practices, and from these to fair notions, until from fair notions he arrives at the notion of absolute beauty, and at last knows what the essence of beauty is . . . What if man had eyes to see the true beauty, the divine beauty, pure and clear and unalloyed, not clogged with the pollutions of mortality and all the colours and vanities of human life—looking thither and commencing with the true beauty, simple and divine? In that communion, and in that only, beholding beauty with the eye of the mind, he will be enabled to bring forth not images of beauty, but realities (for it is the reality and no image that he grasps), and producing and cherishing true virtue he will become the friend of God, and immortal, if mortal man can be immortal."

Notes of the Month.

We would here make a strong plea for the United Service to be held in the Ulster Hall on Sunday, December 9th. Elsewhere particulars are given of the service. It will be noted that those who took charge of the successful service held a year ago are responsible on this occasion, but their efforts will be reinforced by the welcome presence of the Rev. E. Savell Hicks, M.A., Dublin. It is, however, with the congregation we are chiefly concerned. We sincerely hope that all our readers will do their part to ensure a crowded hall, with the heartiness and inspiration that such will consequently secure. The opportunity for all our congregations to co-operate in one rousing united act of worship is surely too great to be missed and we hope and believe that it will be used to the uttermost. It is too seldom that we assemble ourselves together in this way. One successful experience is likely to lead to others. Let us all do our part to make it absolutely certain on this occasion.

* *

We deeply regret the losses sustained by some of our congregations as recorded in another part of the Magazine. The faithful members called hence to higher service will be greatly missed by their surviving fellow-workers in the cause. In addition to those whose obituaries we give there must unfortunately be added the name of Mrs. Richard Patterson, of Holywood. She, like her husband before her, and the other members of the family, were most devoted members of our body, and had done faithful service in more than one of our congregations. Although with advancing years Mrs. Patterson was unable to enter actively into the institutional life of our Church she ever retained her sympathetic interest in all that concerned its progress and success. We sympathise most deeply with the bereaved in the different centres where valued fellow-labourers have passed away.

As we pen these notes we learn that another veteran worker in God's vineyard has received his summons suddenly—Dr. John Clifford, the famous Baptist Minister. No one laboured more wholeheartedly on behalf of good causes than he. With pen and voice he was ever ready to plead for truth and righteousness. It matters not if he were in a minority and the representative of an unpopular movement. His advocacy was all the more outspoken and unstinted on such occasions. Education, religious liberty, international co-operation, all found in him their gallant champion, and many who differed from him learned to admire his absolute fearlessness and sincerity of purpose. For many years, even after his retirement from the active ministry of Westbourne Park Baptist Chapel—he became pastor emeritus in 1915, after a notable ministry of fifty-seven years there—he reappeared in his old pulpit, and his New Year's Address was always a masterly survey of events at home and abroad. Not alone in what he did but in those he inspired he did magnificent work for many years and he will leave a place very hard to fill.

* *

Not even the forthcoming General Election with its accentuation of differences should make us oblivious of the appeal of the Christmas message of peace and good-will. The one hope of this distracted world is that an increasing number of human hearts should give welcome to the Christ-spirit and make it more and more operative in human concerns. Only then will the great things we have in common exercise their rightful attraction and mould us into deeper and more effective unity of power and purpose. God's Kingdom will then be no mere aspiration but a living reality. May the coming Christmas represent for us all a renewed consecration to such a crusade!

N.B.—All Church blocks for Almanack should be sent in at once.

Unitarian and Free Christian Laymen's League.

Great UNITED SERVICE

will be held in the ULSTER HALL,

DECEMBER 9TH, 1923,

ORGAN RECITAL, 6-30 P.M. - Mr. A. Taylor, L.R.A.M.. A.R.C.M.

SERVICE at 7-0 p.m.

The following will give Addresses—

Rev. E. SAVELL HICKS, M.A., DUBLIN.

Rev. H. J. ROSSINGTON, M.A., B.D., BELFAST.

Devotions by the Moderator (Rev. M. WATKINS), and Rev. J. GLYNNE DAVIES, Comber

Soloists, - Miss F. McWatters, Mr. J. A. LAIRD.

COLLECTION.

Mesdames

Brennan & Montgomery,

Millinery Salon,

68 ROYAL AVENUE

BELFAST.

SPECIALITY: CONNOR HATS

WILLIAM KELLY & CO.,

The House for Useful Wedding Presents. . .

Cutlery, Silver Plate, Hardware, and General Housefurnishings,

We Specialise In Aluminium Cooking Utensils

24 Castle Street,

BELFAST.

Saturday Early Closing

Phone 3504

LOWDEN'S for

ELECTRICAL INSTALLATIONS of every description.

PERFECT SANITATION and High and Low Pressure **Hot Water Systems**, also Artistic Hearth Furniture, Art Metal Goods and General Household Hardware.

JAMES LOWDEN & CO., Ltd.,
44/46 Ann Street, - BELFAST

Dame Fashion's Ulster Embassy

Hall & Arbuckle's,
Royal Avenue, Belfast.

The secret of good Tea is in the blending.

I hold a First Class Diploma for Tea Blending.

A TRIAL ORDER SOLICITED.

R. M. LAIRD, Select Family Grocer, **8 Cromac Street.**

Temperance Notes.

"The Action of Alcohol on Man.".

This is the title of a recent publication by Prof. Ernest H. Starling, C.M.G., M.D., SC.D., F.C.R.P., F.R.S. (Longmans, 12/6 net) with three supplementary Essays by others on "Alcohol as a Medicine," "Alcohol and Mental Disorders," and "Alcohol and Mortality." We note the book in the first place because strangely enough it has received the blessing of the Anti-Prohibition Council whose headquarters are in our city.

It is well written in simple and attractive style, and though by experts can be followed by any one with an elementary knowledge of human physiology and chemistry. We have not read the supplementary essays yet, but have studied Prof. Starling's contribution. Fuller notice, with the editor's permission, will be given in our next number. But why does it receive the blessing of the Anti-Prohibitionists? That misguided body seems to have unfortunate advisors; and to praise a book like this can only deceive the careless and superficial. Taking the work as a whole we find it overwhelmingly supports the total closing of the public house, or at any rate all drinking as that which takes place in a public house. He says, "that for the normal healthy individual" (this conclusion taken from the result of many careful experiments) "experiments show that 12 p.c. of alcohol (i.e. say a glass of beer, or a wine-glass of claret) when given on an empty stomach will tend, if only slightly, to depreciate an individual's powers of performance." And, mind you, that is with a "normal healthy individual." Surely this does not help the cause of the public house upholders. We would imagine that 80 per cent. of this drinking was upon an empty stomach; and as a rule those you find in the public house are far from healthy specimens. Our general opinion is that Prof. Starling seems to have produced an immensely strong case for treating alcohol as a drug. But we will study this interesting work more fully later.

The "Trade's" Petition.

We hope that many householders in the Six Counties will not be deceived in the wording of the Petition being sent round to every householder (with a few wise exceptions!) for signature prior to presenting to Parliament. But we feel sure many will be deceived. To the intelligent it will be a clumsy attempt at cunning—to others it is a trap. The suggestion is that the public are asked to petition for the repeal of certain clauses in the recent Temperance Act, on the ground that they were too drastic. The truth is they, if they sign, will be petitioning for the repeal of Imperial legislation dating back about 50 or more years! Just one example. The Temperance Act closed the Belfast public houses on Sunday. You are asked to petition for the opening of ALL public houses in the Six County area!

The "Three Mile Limit."

At one time we read with sorrow that under our Imperial Flag liquor was being smuggled into America, which is doing its utmost to enforce the Volstead Act. But now we learn that the British Authorities here have permitted the right of search in a "twelve mile limit" round America's shores. Thus showing our willingness to aid our cousins in their noble attempt to abolish the "evil in solution" from its shores.

THE HERALD.

Of disappointment keen, and losses great,
The doleful, the pessimistic prate,
They fail to see beyond the city streets;
They weave the linen for the winding sheets.
They know not that the passing shower will cease;
That in the wake of war must follow peace;
That failure—if we only onward press—
Proves but the dark skinned herald of success. *Robert Watson.*

Young People's Page.

"THE LESSONS OF NENDRUM."

I wonder if any of you have gone this summer with your parents to Mahee Island in Strangford Lough? When they might first remember it, this was an ideal place to make a country pic-nic in—a little island of green grass set with its feet in the lively waters of the bluest lough in Ireland; clean, fresh air, and plenty of it, to blow about them; two stumps of ruined castles standing near-by from the days when the Norman settlers built them to command the sea-ways for themselves and King John; Scrabo Hill to their left, with its pointing tower; the lovely woods of the Ards lying just across the Lough from them; and on the inland side a far-away glimpse of the Mourne Mountains, the loveliest chain in Ireland and in the world.

Perhaps—but I am not sure of this—on the rounded hill-top of the Island there was enough showing of a round stone wall to make the grown-ups tell them that one of the old Irish Round-Towers had once stood here.

Their grown-ups, think of that! And in their pic-nic days, that was all there was to see.

But all the time, that green hill was hiding secrets, and keeping safe some traces of things that happened there 1,400 years ago. Yes, at least 1,400 years ago, at the time when the old Romans had left Britain to the Angles and Saxons, and when Saint Patrick had come to Ireland with his teachings of Christian piety and love. And now wise people have found on Mahee Island the foundations of the little monastery of Nendrum which one of St. Patrick's followers founded and ruled over there. They have found in their places the remains of the three surrounding walls, one inside the other, and all forming circles about the remains of church and tower. In the inner circle, they say, were the abbots and the monks, holding their church services and tending their altars and praying their prayers. In the second circle were the lay-brothers, who had not yet withdrawn themselves fully from the daily life of the world. And in the outer circle, beyond which they might not go, were the pilgrims and all the people who came on business to the monastery. It was not, you see, as it is with us, where the church we call our Meeting-house belongs equally to every one of us, and is free to us all because it is the House of God. But in their own way these monks were gentle and pious men, who did good and taught goodness to the people outside their walls. Inside the church and round it were many of their graves, and a little way off traces of the small round houses in which they lived, and a flag walk by which they paced up and down in the sunshine, and hurried to prayers at the bidding of St. Patrick's bell. For a bell was always St. Patrick's gift to the churches built by his Christian followers, and the bell of Nendrum has ac ually been found amongst its buried ruins. Fragments of very old earthen pots have been found too, and moulds for metal-ware, and the fire-eaten stones where these things were ovened. Most interesting of all, perhaps, in a small enclosure supposed to have been the school, there were turned up metal pencils for writing on wood rubbed over with wax, as we write on paper; and pieces of slate with the design cut clearly at the top by the master's hand, and the copies made by the pupil below, very shaky and crooked at first, but improving lower down with practice and care, exactly as you did in your copy-book when you were learning to write.

But the monks of Nendrum were not always left in peace and quiet. Once at least the fighting Danes must have swept in their long boats up the Lough, whose name they changed from Cuan to Strangford later on, and killed most people whom they found on the Island. For in two places many people lay buried, women and children among them, and a few more

THE CHRISTIAN LIFE

AND

UNITARIAN HERALD

ONE PENNY WEEKLY,

from all Newsagents and Chapel Keepers.

SUBSCRIPTION (postage included)—8/8 per Annum to all parts of the World

DISPLAYED ADVERTISEMENTS, 5s. per inch; Births, &c., 2s. 6d. (minimum) for three lines, 3d. each additional line; Miscellaneous (prepaid) &c., 2s. (minimum) for three lines, 3d. for each additional line per insertion; Church Calendar, 10s per annum three lines. Special quotations on application. Published every Friday afternoon.

Cheques and P.O. Orders to be made payable to The Manager, "Christian Life," 5 Fetter Lane, London, E.C. 4.

CALENDARS FOR 1924

The World-Renowned "Marcus Ward" Series

49th consecutive year of issue.

Stocked by Mr. EUSTACE GORDON, 35 Rosemary Street.

Printed and Published by

M'CAW, STEVENSON & ORR, Ltd.,

LINENHALL WORKS, BELFAST.

Cr. 8vo., Stiff Covers, 34 pp.

MODERN CHURCHMEN AND UNITARIANS

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman,** contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamplet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form **for wide distribution.**

Applications for copies are invited, and should be addressed to

The Depository,

Ulster Unitarian Christian Association,

35 Rosemary Street, Belfast.

The Inquirer

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

Founded 1842.

Editor, - - REV. W. G. TARRANT, B.A.

Our Press is the life-blood of our Religious Community. It supplies the separate groups and Individuals with mutual knowledge, fosters sympathy, and interest and co-ordinates common effort. During the past year *The Inquirer* has again made gratifying headway. It looks forward to much wider success.

The Inquirer has at least SIXTEEN PAGES EVERY WEEK, WITH FREQUENT ILLUSTRATIONSS

EVERY FRIDAY. - PRICE TWOPENCE.

Churches supplied on Special Terms.

The Subscription is **10/10** per annum, post free.

SEND REMITTANCE TO

Publishing Office: 13 Bream's Buildings, London, E.C. 4.

"—it must be made in Fairyland."

MACKINTOSH'S

TOFFEE DE LUXE

Sole Manufacturer,
John Mackintosh & Sons, Ltd.,
Toffee Town, Halifax, England.

of the strangers who had fallen in the attack. Then perhaps the abbot had the high and strong Round Tower built beside the church, and when next enemies came they would all climb up into it for safety. The monks were not fighters, but some defenders had been with them, for in one grave a Slingsman had been buried with a handful of his round stone bullets placed beside him. And that man was no Dane.

Now, here are two lessons that I think you and I may learn from these traces of the things that happened on Mahee Island, and the life that was lived there in the little monastery of Nendrum, all those hundred years ago. One is from the copy-book slate, and the other is from that handful of round stones in the Slingsman's grave.

The design set to be copied on the slate is a Celtic Cross. It was a design which the scholar would want to use constantly in decorating the pages of the Sacred Writings and books of good teaching which would go out from this monastery into still pagan parts. And to both teacher and pupil, it was their sign for the whole life and love of Jesus Christ, as Patrick had taught it to Mahee the first Abbot, and he in turn had taught it to them. And see how reverently and how carefully this scholar has toiled, each attempt a little better than the last, to make his copy worthy of the lesson and the design. And, though he little knew it, to teach us here to-day the very spirit in which all our work should be done.

And the round stones ? Their lesson is not so different as you might think. Surely this man was marked as a brave fighter, and like our soldiers in the war he had done his best and given his life for the things that he held holy and the people he held dear, and in all honour he was laid to rest.

To follow patiently after goodness, to fight stoutly for what you believe is right, here are two helpful examples that have been brought to light from this little island where they were hidden for so long.

The World's Hope.

In view of the death of Dr. John Clifford, referred to elsewhere, it seems not unfitting to emphasise the nature of the faith by which he lived, and whose significance is made still more real in the hour of his death. We take the concluding part of a sermon which forms one of a series delivered in the prime of life at Westbourne Park Chapel, and later published under the title, "Daily Strength for Daily Living" :—

" ' Things learnt on earth we shall practise in heaven,' says Robert Browning. It must be so. Our ideal itself enlarges and enlarges, and yet does not reach the magnitude and perfectness of the Christ. We feel we must have a ' for-ever ' in which to move forward towards the fuller realization of all the beauty and progress He has set before us. For He has added to the small island of our being, not a continent, but a universe ; opened for us, not a century, but an eternity of ever-enriching spiritual advancement ; and supplied us, not with the strength of angels, but with the plenitude of the power of God. Oh ! brothers, if the expectation of the Christ of Bethlehem wrought so effectively for the purification and consolidation of Israel, fed and nourished their common life, inspired unselfish and exalted aims, what may we not expect from the hopes that centre in Christ, the ever-living Prophet, the Yea and Amen of all promise and aspiration, concerning the victory over all human wrong, the triumph of virtue, and the blessed progress of the human race !

" Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know we shall be like Him ;' and so the Idea which the ancient seers saw in dim outline, and later prophets sketched in fuller form, and Jesus of Jerusalem embodied before men, shall find fresh realization in each of us ; His grace and beauty shall clothe us, His joy gladden us,

His purity adorn us, and His bliss fill us.

"I have read of that versatile and masterly genius, Michael Angelo, that he once visited the study of the young Raphael. The junior artist was not in, and Angelo departed without leaving his name; but before he left, he took a piece of chalk and drew on the canvas underneath the poor and meagre design of Raphael, a bold, sweeping line, and added the word "Amplius.' Raphael seeing this, knew, at once, who had been, and 'forthwith changed his style, and became the painter the world calls divine.' Brothers, Christ Jesus comes thus to us, and looking at our contracted aims and poor schemes and meagre work, He writes underneath, 'Amplius, Amplius. Wider and Further; More and still More'; 'Ask of me, and I will give the peoples of England and Italy, of India and of the world, for your inheritance.'

"We need to change our style. It is cramped and fettered. It wants the freedom of His unselfishness, the glow of His marvellous enthusiasm, the energy of His purity, the majesty of His repose, and the victory of His obedience. O, Divinest Artist, fire us with Thy inspiration, for Thy Father's sake!"

AN ACT OF FAITH.

We believe that God is Love, and Power, and Truth, and Light; that perfect justice rules the world; that all His sons shall one day reach His Feet, however far they stray. We hold the Fatherhood of God, the Brotherhood of man; we know that we do serve Him best, when best we serve our brother man. So shall His blessing rest on us, and peace for evermore. Amen.

We would ask our Readers to support our Advertisers, and to mention this Magazine when obtaining articles.

"Outlines of the History of Presbyterianism in Ireland."

IV.

ULSTER SETTLERS.

Amongst the most celebrated of the Ministers, who came over about this time, were the following:—

1. Josias Welsh, the grandson of the stern Scottish Reformer, John Knox. He had been educated at Geneva, and was subsequently appointed to the Professorship of Latin in Glasgow College. He resigned his chair, along with his friend and colleague, Robert Blair, by whom he was exhorted "to come to Ireland, where he would find work enough, and success also." Thus encouraged, he arrived in Ireland, in the year 1626, and obtained ordination from his near relative, Knox, the mild and tolerant Bishop of Raphoe, who had been a Minister at Paisley, but had readily exchanged his insecurity as a Scotch Presbyterian, for the affluence of an Irish bishoprick. Both he and John Knox were of the Knoxes of Ranfurly, in Renfrewshire, from which their kinsman, Knox of Dungannon, has lately adopted the title of his earldom. Josias Welsh preached for a short time at Oldstone, in the room of the unfortunate Glendinning, who, in a fit of mental derangement, had gone to visit the Seven Churches of Asia. Afterwards, he became chaplain to Captain Norton, of Templepatrick, who, being absurdly irritated at his only daughter for an imprudent marriage, sold his estate to Captain Henry Repton, brother-in-law of Sir John Clotworthy, and left the country. Welsh, however, received equal countenance from his new patron (the ancestor of the present Lord Templetown), and exercised a very popular and successful ministry at Templepatrick, where a tombstone still records his death, in the year 1634. Mr. Blair, with several other friends, was sitting at his bed-side just before he expired; and, although it is alleged that "he used many gracious and edifying discourses," it is also admitted that "he

had some wrestlings." After a period of silence, he exclaimed, "Oh, for hypocrisy!" as if some sting of conscience had been felt; but Mr. Blair very dexterously turned the exclamation into a source of triumph. "Ah!" said he, "see how Satan nibbles at his heel, when he is going over the threshold of Heaven!" I do not wish to insinuate, however, that Welsh was either a hypocrite, or, in any other sense, a bad man. On the contrary, I believe he was a truly worthy and faithful minister, according to his own views of Divine truth.

2. In the parish of Donegore, adjoining Templepatrick, another Scotchman, Andrew Stewart, became Minister, in the year 1627. He is reported to have been "a man very straight in the service of God—a learned gentleman, and a very successful Minister of the Gospel. He attended the funeral of Welsh, from which he returned, fully convinced that his own was at hand; and he only survived his friend one month! That he was a man of talent is probable, from the number of eminent men amongst his descendants. His son was Minister of Donaghadee, from 1645 until 1671. His daughter married his successor, in Donegore, the Rev. Thomas Crawford; and their son, Andrew Crawford, was Minister of Carnmoney until the year 1726. His son, Thomas Crawford, was Minister of Crumlin from 1724 until 1782—a period of 58 years; and I well remember having heard my own father and other aged persons speak of his great ability and excellence as a Minister, and especially of his being one of the torch-bearers of "New Light," as anti-Calvinism was then called. Mr. Crawford, of Crumlin, had three sons, all greatly distinguished in their respective walks of life. The Rev. William Crawford, D.D., of Strabane, and afterwards of Holywood, was an eminent scholar, and pleasing writer, who for some time presided over a seminary, at the former place, for the home education of Presbyterian Ministers. Dr. Adair Crawford is well known to the world, as one of the most distinguished scholars and physicians of his age; and the late Dr. Crawford, of Lisburn, my own early and kind friend, is still well remembered over Ulster, as one of the first medical practitioners of his day, and amidst a host of eminent competitors. These three remarkable men, and their admirable sister, lately deceased, were the cousins-german of the late Elizabeth Hamilton, one of the most elegant and instructive female writers that ever conferred honour upon her country, and benefits upon mankind. There is something exceedingly interesting in following down the stream of life which has issued from a pure fountain, especially when, as in the present case, it not only increases in volume, but also in power and in beauty, as it rolls onward to the ocean of eternity.

3. The exact time at which the Rev. George Dunbar came to Ireland, I have not been able to ascertain; but it was probably about the year 1627. He had been for a considerable time Minister of Ayr, and was twice expelled from his parish for refusing to submit to Episcopal authority. When the messenger of the High Commission Court came, on the second occasion, to drive him from his home, his young daughter, turning upon the minion of unjust power, nobly exclaimed, "What, and is Pharaoh's heart hardened still?" But her father, relying upon God's protection, calmly told his wife "to provide the creels again." Mr. Dunbar preached for some time at Carrickfergus, afterwards at Ballymena, and finally at Larne, where he had a good congregation, chiefly of Scotch settlers, amongst whom was Captain Patrick Agnew, the worthy ancestor of an honourable line of Presbyterian descendants, reaching to the present day, in the same vicinity.

4. One of the most eminent of the Scottish Ministers who came to Ireland was the Rev. John Livingston, who had been silenced by Spotiswode, bishop of St. Andrews, for his opposition to Episcopacy, in the year 1627, He came to Ireland in 1630, on the invitation of Lord Claneboy, and

received a unanimous call from the parish of Killinchy, in the county of Down. Echlin, the bishop, had, however, became less tolerant, since the ordination of Mr. Blair; so that Livingston was compelled to seek admission from Knox, of Raphoe. Of this proceeding he himself gives the following account:—"When I delivered my letters from my Lord Claneboy, the Earl of Wigton, and some others, he said he knew my errand—that, like Welsh and others, I had scruples respecting Episcopacy, and that he thought his days had been prolonged to do such offices—that I must preach at Ramullen, on Sunday, and he would afterwards find some neighbouring ministers to ordain me by the imposition of hands, according to the Presbyterian form. He then gave me the Book of Ordination, and said that I might draw a line over anything I scrupled, and it should not be read; but I found it had been so marked by others, that I needed not to mark anything: so, the Lord was pleased to carry that business far beyond anything that I had thought." Of this virtuous, upright, and able man, I shall have other opportnuities to speak, in the course of these "Outlines"; and I shall therefore suspend my narrative at this place, in order to direct attention to a few circumstances, in my estimation, worthy of remark.

1. From the settlement of Mr. Brice, in the year 1613, until that of Mr. Livingston in 1630, or during a period of seventeen years, Presbyterianism had been making a slow but steady progress. At the same time, it took no root, except amongst the colonists from Scotland, and those that had been English Puritans. Few or no Roman Catholics were converted; and the genuine adherents of the English Establishment neither liked the simplicity nor the austerity of Presbyterianism. Hence it was confined to a small portion of the counties of Antrim and Down, both from the causes already mentioned, and the impossibility of procuring ministers to go into other portions of the Province. It is worthy of remark, too, that those districts in which it first obtained a footing, through the zealous labours of the devoted ministers to whom I have already referred, are, at this day, still the most extensively Presbyterian of any portion of Ireland.

2. There was, at this early period, an evident compromise between Presbytery and Prelacy, arising, I suspect, not so much from their mutual love as from their mutual wants. The Prelatists could not find ministers to supply the churches from which the Catholics had been ejected, and therefore connived at the induction of Presbyterians, to keep up some form of Protestantism, in the country. On the other hand, the Presbyterians, having no places of worship, and being unable, as a body, to support their Pastors by voluntary contributions, bowed, to some extent, to Prelatic authority, in order that they might legally enjoy both the Churches and their revenues. This compromise between the two parties would not, perhaps, stand the test of rigid principle; but we live amongst circumstances too different from those which then existed, to be very competent or impartial judges of what our ancestors ought to have done; and we should farther remember, that the Scotch Presbyterians always maintained the propriety of an Established Church, so that their objections did not lie against the substance of the Establishment, but against forms, which, in their case, were either expressly waived, or not enforced. Under these circumstances, the Presbyterian Ministers were supported in one or two ways—either by the Tithes of the parish, or by a fixed stipend paid to them by the Patron, who applied the Tithes to his own use. This latter mode was the more common of the two; and Lord Claneboy seems to have adopted it universally; which may probably account, to some extent, for his early favour to Presbyterians, as their Ministers were content with a small endowment. It is not improbable, that Lord Chichester pursued the same

course ; for, until this day, I believe, that the rectorical, or Great Tithes, over most, if not the whole, of the Donegall Estates, are enjoyed by the Landlord, or rented by him to other Lay Improprietors. Such, indeed, is commonly the case over almost all Ireland ; so that the church did not obtain all the plunder of Catholicism. Be this as it may, the early Presbyterian ministers were poorly supported ; and had it not been for voluntary gifts from the more wealthy members of their flocks, many of them would have been in absolute destitution.

3. It has been repeatedly asserted, that all our early Ministers were Creed-bound Calvinists. Calvinists, I believe, they were, or at least professed to be ; and, perhaps, some of them may have signed Confessions of Faith, before they came to Ireland ; but, I repeat what I formerly stated that, in this country, they were Christian freemen. No man was answerable to another for his opinions ; and no standard of faith was recognized but the Bible. They brought with them a higher principle than Calvinism. They had fled from ecclesiastical tyranny at home ; and they had not yet learned the disgraceful inconsistency, of binding fetters, either upon themselves or others, by which some of their descendants have, in late years, became so unenviably distinguished. They may have been lovers of Calvinism, but they were more ardent lovers of liberty ; and we can trace that leading principle of their conduct, in the present state of the churches which they founded.

(*To be Continued.*)

The Business Agent, the Rev. G. J. Slipper, earnestly asks for the early payment of all outstanding accounts for the Magazine. Some of these are now considerably over-due, and it would greatly facilitate the balancing of the accounts if prompt payment were the practice.

War Memorial at Holywood.

At the close of the morning service at the First Presbyterian (Non-Subscribing) Church, Holywood, on Armistice Day, a bronze tablet was unveiled in memory of nine men, out of 53 volunteers, who fell in the Great War. The tablet was designed by Miss S. Rosamond Praeger, of Cultra, a member of the Congregation, who gave her skill and labour as a free and willing offering in memory of the men whose self-sacrifice it commemorates, and as the tablet was cast in Belfast, it was entirely home-made. It is of simple and beautiful design and bears the following inscription :—

> " To the glory of God, and in proud and loving memory of the following men who willingly gave their lives for their country in the Great War, 1914-1918 : James S. Davidson, R.I.R. ; Thomas Henderson, R.I.R. ; William Hudson, R.I.R. ; George Lennox, R.I.R. ; J. Dermot Neill, R.I.R. ; Robert L. Neill, R.I.R. ; Egmont A. Praeger, R.N.V.R. ; John White, R.I.R. ; William J. Osborne, Canadians. ' O Grave, where is thy victory ?"

The tablet, which is set in a heavy oak frame, is placed in the vestibule of the church immediately facing the main entrance.

The service began at 10-45, and was conducted by the Minister (Rev. Edgar Lockett), who preached from the words " Love is strong as death. Many waters cannot quench love, neither can the floods drown it." There was a large congregation.

After the sermon the relatives and as many of the congregation as could find room, adjourned to the vestibule. After the reading of a few sentences

from Scripture, Major Ronald Williams M.C., spoke as follows :—

"I stand before you to-day representing, however unworthily, those brave men, your dear ones and my loyal comrades in arms, whose courage and unselfishness the tablet that is to be unveiled commemorates. To many of us the war has already passed to "those unhappy far-off things, And battles long ago'—easily forgotten in the busy hours of everyday existence. But it is meet that we should set aside certain hours, especially on this day when a war-weary world laid aside its arms, to think quietly of those we lost, to cherish their memories, and to consider how we may live worthily of their example.

"These men made a game of war, a jest of death. They bore more than danger and pain—the long monotony, the dirt and meanness of modern war, which slew more men even than the fiendish ingenuity of an unscrupulous foe with all his scientifically frightful weapons.

"Great is the facile conqueror,
Yet haply he, who, wounded sore,
Breathless, unhorsed, all covered o'er
With blood and sweat,
Sinks foiled, but fighting evermore,
Is greater yet."

"What was the secret force that suddenly turned these men, whom we all knew as ordinary citizens, born and nurtured in the arts of peace, into warriors, worthy in every way of their ancestors who fought from Hastings to Waterloo? It was simply love of country, and nothing else; a love of country so great and fierce, that men would laugh and jest about it, knowing that if they were to think and speak of it seriously they might be moved to tears. From this love of country was born a great unselfishness—a complete obliteration of self in the necessity of the moment and the good of the greater number—such were the men of whom it was well said—

"They carry back bright to the Coiner
the mintage of Man,
The lads who will die in their glory, and
never be old."

"Such a death is no subject for mourning. The great Puritan poet wrote once and for all time the epitaph of the national hero—

"Nothing is here for tears, nothing to wail
Or knock the breast no weakness, nor
contempt,
Dispraise or blame, nothing but well and
fair,
And what may quiet us in a death so noble"

who are left behind to inherit the honour and freedom bought with better men's blood, for our shortcomings and unworthiness paid for at so great a price. It is a brave man who can look round at the world as it is to-day, that Paradise fit for heroes to live in promised us by the politicians, and still congratulate himself on his survival. But that is not the spirit in which they would have faced these problems and perplexities of peace. If we could only bring to their solution that same comradeship, that same self-sacrifice, which carried us through the war, then indeed would we find the way made easy and the burden light.

"It is for that reason that these Memorial tablets are right and necessary, and can hardly be too much multiplied—let us look on them not so much as a memorial to the dead, but as a clarion call to the living—what are we making of our lives worthy of their great sacrifice?"

Mrs. Hudson and Mrs. White, relatives of two of the men whose names are recorded on the tablet, unveiled the memorial, and after the dedication and prayer, the service was concluded in the church.

REVIVALISM.

"Every fanatical 'revival' produces a crop of insanity. The normal development of religion is calm and collected, though deep and strong. Religious feeling, if not abused, pricks us with a sense of our imperfection, and forces us to seek, through thought and will, for the cause of our disquiet and for a means of satisfying our need."—DEAN INGE.

Reports.

Unity Guild.—The Annual Entertainment for the workers from the Workshops for Industrious Blind was held in the Central Hall on Saturday, October 27th, Mrs. Fripp presiding at the meeting. As usual, a substantial tea was provided, followed by a miscellaneous programme to which items were contributed by the following ladies and gentlemen: Mrs. Ferguson, Miss Florence M'Watters, Miss Erskine, Miss Black, Miss Eileen Millar, the Misses Betty and Dorothy Newman, Miss Nellie Hay, Mr. Taylor Barnes, and Mr. Ferguson. Miss F. Newman accompanist. The programme concluded with an amusing sketch by the members of the York Street Church Dramatic Club under the leadership of Miss Herron. Our guests were very appreciative of the hospitality shewn them, and judging by the hearty appaluse which the artistes received there can be no doubt as to their enjoyment of the programme.—On Wednesday, November 14th, a large audience met in the Mountpottinger Schoolroom, when very interesting papers on "Foreign Travel" were read by the Rev. A. L. Agnew, B.A., Mr. Christopher Gordon and Mr. Harold Thomas. Tea was served at the conclusion of the papers.

* *

Ballyclare.—The Harvest Thanksgiving Services were held on Sunday, the 4th November. As in previous years, the Church was tastefully decorated, and reflected great credit on those who so kindly undertook this work. The Rev. Townley Tilson, of Greyabbey, officiated at both services, and preached excellent sermons, which were listened to very attentively by large congregations. The choir, beside special hymns for the occasion, sang Stainer's beautiful anthem "Ye shall dwell in the land," Mrs. T. J. Moore, A.L.C.M., and Mr. T. White singing the solos. Mrs. Moore, who is the possessor of a glorious voice, also sang "Nearer my God to Thee" (Carey) and "Christ's own Peace" (Nichol) in a manner that those who had the great pleasure of hearing her will not soon forget.

* *

Banbridge.—The Harvest Thanksgiving Services held here were most successful and attracted very large congregations. The beautiful old church was very effectively decorated with the earth's produce, which reflected great credit on those who gave their talents to this work, the completion of which displayed good taste and an eye for the artistic. The special preacher was the Rev. J. Glynne Davies of Comber, and late of this Congregation, and his instructive and practical sermons were much appreciated. On both occasions he spoke on the value of work and useful service—the true Christian was one who lived a life of service. The augmented choir under the able direction of the organist, Miss Dornan, gave most effective and pleasing renditions of the anthems "O worship the King" and "Finest of Wheat," the soloists being Miss H. Stevenson and Mr. J. Mooney, both of whom sang in a delightful manner. Mr. R. C. Foster, who was in good voice, gave a Recitative and Air, entitled "And God said, "Let the earth bring forth," in which his well-developed bass was used to advantage and with an understanding and expressiveness which was highly appreciated. Indeed the whole choir deserves the highest praise for their harmonious and pleasing renderings. The collections were excellent.

* *

Belfast: First Church.—A very successful "At Home" was held in the Central Hall towards the end of October. The large attendance of invited guests quite crowded the space and made movement a thing of difficulty. After a few words of welcome from the Minister (Rev. H. J. Rossington, M.A., B.D.) there was a guessing competition of objects displayed round the walls. Prizes were given, four in number, for the two ladies and two gentlemen who guessed the largest number of

objects. The successful competitors were : Mrs. J. G. Blair and Miss Elsie Curran, Messrs. Philip Rossington and T. Greenfield. At the close of the competition refreshments were served, and thanks to the energetic labours of many willing helpers all present had a chance of being satisfied expeditiously. Then followed a varied and very enjoyable musical programme, to which contributed the following :— Piano, Misses Curran ; violin, Miss Dunn ; vocalists : Miss Elsie Curran, Mr. James M'Kisack, Mr. Archie Campbell. A vote of thanks to these ladies and gentlemen for their excellent music was put by the chairman and carried with acclamation. The "At Home" was arranged by the Social Evenings Committee and the members were left in no doubt as to the great success of their efforts. It is hoped to have another "At Home" as soon as possible.

* *

Belfast : Domestic Mission.—The Mission Harvest Festival Services were held on Sunday, October 21st. The Church had been tastefully decorated and we had expectations of a successful day. Our hopes were more than gratified. The Missionary conducted the morning and night services and the Rev. E. J. Fripp the afternoon Service. At this service Miss Gordon was the soloist and a well-filled church had the treat of hearing her admirable singing. The night service was a surprise and pleasure. Every available space was filled with chairs and these were all occupied. We all felt that Stanhope Street Mission was once more holding its own and showing signs of prosperity. The best thanks are due to all mission workers and friends who contributed either in gifts, subscriptions or attendance towards making our Harvest so successful.—On Wednesday, November 7th, at the invitation of the Missionary, the Mission members were entertained. A social evening is an efficient method of cementing the spirit of loyalty and friendship. As artistes some of the Mission friends fulfilled the pleasing task. Miss A. Newman, Mr. C. Gordon, the Misses D. and B. Newman (dancers), and Miss L. Fitzgerald and Mr. N. Kirkham. Advantage was taken to present a suit case to Miss E. M'Manus, one of the members of the choir, who sailed to Ontario on November 10th. In a short and suitable speech the Missionary paid tribute to the loyalty and efficient service of Miss M'Manus to the Mission and wished her the best of good luck. Miss F. Newman made the presentation with fitting remarks. The remainder of the evening was spent in dancing and games—a very enjoyable and successful social. On the motion of Mr. Tate, the best thanks were accorded Mr. Kirkham for his generous invitation.—The Young Men's Club held a Social on November 10th at which a good number of young people assembled and had an enjoyable time. After tea, a slight programme was given. The artistes were Miss D. Lyttle and Mr. Kirkham. Then games and dancing filled the time until 10 o'clock. The Young Men's Club is showing signs of becoming a sound branch of the Mission organisation and we look to it with great hope to fulfil our highest expectations. —The last month has been decidedly successful. A substantial increase in the attendance at the Sunday Services is a pleasing feature and it is to be hoped that this increase continues. The loyalty of the old-established members is expected to encourage the co-operation of the new arrivals to whom we give a hearty welcome.

* *

Comber. — The Harvest Thanksgiving Services were held on Sunday, October 7th, when large congregations assembled both morning and evening. The preacher was the Rev. A. M. Bell, B.A., of Ballyclare, who delivered appropriate and interesting sermons. The Church was beautifully decorated by the ladies of the congregation and there was a splendid display of the fruits of the season. The choir rendered special music which was greatly appreciated. Miss E. Andrews ably presided at the organ. The collections,

which were on behalf of the Choir Fund, reached a satisfactory sum.—On Sunday, November 18th, the Special Police of the Comber, Killinchy and Ballygowan districts attended a Parade Service at this Church. The Parade was headed by the Comber Amateur Flute Band who played appropriate music. There was a large congregation assembled to welcome the men who have done so much to maintain peace and order in this district. The choir rendered the anthem, "Come unto me, all ye that labour and are heavy laden." The Second Lesson was read by Captain Martinson, and the Rev. J. Glynne Davies conducted the rest of the Service and preached a sermon suitable to the occasion. A collection was taken up on behalf of the Comber Coal Fund.—Two more of our young people have recently emigrated to Canada. They are Miss Sarah Dugan and Mr. Robert M'Neill. Miss Dugan received a valuable presentation from the Unity Players, of which she was a faithful member. Mr. M'Neill received a token of regard and good wishes from the Snuday School. We are glad to know that both are happily settled in the land of their adoption.

* *

Crumlin.—Harvest Thanksgiving Services were held here on Sunday, 14th October, and were conducted morning and evening by the Minister, Rev. S. E. Bowen. It was gratifying to see larger congregations at both services than had been on similar occasions for the past fifteen years, and in the evening every available seat was occupied. It was estimated that there were about 400 present. On the previous day willing hands, with an abundance of fruit, corn and flowers came together and the result of their decorating was very pleasing.

* *

Downpatrick.—On the Sunday evenings in November the Minister (Rev. John Begg) delivered a course of special sermons on "Literature and Religion" which attracted good congregations and was well reported in the local press. The various subjects were :—"Bunyan's 'Pilgrim's Progress'," "The Message of R. L. Stevenson," "The Roadmender," "Francis Thompson's 'The Hound of Heaven'." We give the report of the second as it appeared in "The Down Recorder" for November 17th :—"Mr. Begg was concerned not so much with Stevenson's career or his literary genius as with the ethical qualities of his writings, and the speaker showed an intimate and discerning knowledge of these writings—essays, letters, romances, books of travel, and verse. Stevenson, he said, knew the inner and secret movements of man's aspirations—how we strove to do what was right and good, and how often we failed and came short. He stood for charitable judgment. And, though he hardly ever knew what absolute health was, he taught the lesson of cheerfulness. As a youth, Stevenson revolted from the Calvinism of his fathers. No set of rules of faith and creeds and dogmas could give expression to that inward voice which spoke to him, commanding him to stand by the truth he knew. So he broke away from the forms of accepted religion, and for a while walked in darkened paths. If he was to have a religion it must have to do with the essentials of life. In time he found his religious faith, a faith that shone for him like a lighthouse gleam across the waters of life. It was not a faith of convention, but of the heart and spirit. And having found it for himself, he spoke of it to others in his books and poems. It was a religion of great faith in humanity, a religion of deep moral values, great sympathy, and healthy, earnest hopefulness. The value of his message lay in the fact that it was more than a theory ; it was something which came straight out of the furnace of experience. It was Stevenson's religion that made him declare that it was every man's immediate task and duty to be happy and to spread happiness around him. It was his religion that made him fling his challenge to the world, and dare to be a

child of faith and courage in spite of all its ills." On the morning of November 11th, Mr. Begg read out the names of 27 men who had gone out to the war from the congregation, two of whom had made the supreme sacrifice. In front of the pulpit, as a token of remembrance, a wreath was placed upon the framed roll of honour. At the conclusion of the two minutes' silence the organist, Mr. E. Naylor, played the "Dead March" in "Saul." The service which followed emphasized to the utmost the sacred duty of faithfulness to those ideals so greatly remarked in the days of war, and suggesting a line of true aspiration for the future welfare of our country and people.

* *

Dromore.—Some time ago the Unitarian Congregation here beautified their Church by putting in a very fine stained glass window in memory of those of their number who fell in the Great War, and also of those who joined up. Mr. Maurice Lindsay, of Moss Vale, very kindly consented to see this work accomplished, and was successful in obtaining the services of Mr. Ward, formerly of the well-known firm of Marcus Ward & Co., as designer, and artist of the window. The subject is a very realistic angel about to place the Crown of Life on the head of the Soldier kneeling at her feet. "Be thou faithful unto death, and I will give thee a Crown of Life." The figures are very lifelike, and the whole colouring very beautiful. Mr. Lindsay, as treasurer of the fund for this purpose, succeeded in obtaining the sum of about £120 which was spent on the window, most of the members of the church, even the poorest, contributing. —We are also very glad to record that a Choral Society has been started in the schoolroom of our church in order to train our young people in part singing. This will prove a very great help in our church life.

* *

Holywood.—Under the auspices of the Church Guild, the Rev. H. J. Rossington, M.A., B.D., gave an interesting and instructive lecture on a "Tour in Holland," on Tuesday evening, November 13rd. The lecture was illustrated by lantern pictures, the lanternist being Mr. H. E. Miller, of Belfast. On the motion of the Chairman (Rev. E. Lockett), seconded by Mr. M'Hair, the lecturer and also Mr. Miller were cordially thanked by the meeting.

* *

Killinchy.—The Harvest Services were held on Sunday, September 30th, and Monday evening, October 1st, under ideal weather conditions. The services throughout were a gratifying success. The Rev. D. J. Williams preached at the Morning Service to a full congregation, and the Rev. Edgar Lockett, of Holywood, in the evening to a crowded congregation. We are much obliged to Mr. Lockett for his efficient services and his thoughtful sermon. The Rev. D. J. Williams conducted the Monday evening service when there was a good congregation. The choir rendered the musical portion of the services with great effect. The church was decorated with much taste with the products of the year, and the flowers especially were very beautiful and in great profusion. The collections were well up to the average and our festival was worthily celebrated.—On November 4th, 1923, Special Services were held and special collections taken with the object of providing a much-needed heating apparatus for the church. Collectors from outside the church were invited and a large number attended. There were good congregations morning and evening; the Rev. E. Savell Hicks of Dublin, readily consented to be the special preacher. Mr. Hicks was at the top of his form and gave us two most excellent discourses: in fact, models of what such an occasion required. Strangers who came in the morning returned also in the evening to hear the preacher a second time. The choir rendered two special anthems and special hymns. The collections came up to expectations. We are greatly indebted to visitors far and near for their support. About £80 were received at the two services.

which with other donations amount to over £136 altogether. We are well satisfied with our venture.

* *

Templepatrick.——The Harvest Thanksgiving Service was held here on Sunday evening, 21st October. As is usual on these occasions, the church was beautifully decorated with flowers and fruits and the congregation filled the edifice to its utmost capacity. Rev. A. Turner conducted the service and preached the sermon. Mr. James A. Laird, of Belfast, sang "The Lord is my Light" (Allitsen) and "Nearer my God to Thee" (Carey) and made the service a very memorable one for us. Miss Getty presided at the organ. —On Sunday, 11th November, a Remembrance Service was held. A number of ex-service men attended. The roll of those who from this congregation had made the supreme sacrifice was read and was followed by the playing of the "Dead March." The sermon was in harmony with the occasion and the service closed with the singing of the National Anthem and Benediction.

Keep your Grit.

Hang on! Cling on! No matter what they say.
Rush on! Sing on! Things will come your way.
Sitting down and whining never helps a bit—
Best way to get there is by keeping up your grit.

Don't give up hoping when the ship goes down,
Grab a spar or something—just refuse to drown.
Don't think you are dying just because you're hit,
Smile in face of danger and hang on to your grit.

Partners.

A Song for Christmas.

Ye who have scorn'd each other,
Or injured friend or brother,
In this fast-fading year;
Ye who, by word or deed,
Have made a kind heart bleed,
Come gather here!
Let sinn'd against and sinning
Forget their strife's beginning,
And join in friendship now;
Be links no longer broken,
Be sweet forgiveness spoken
Under the Holly Bough.

Ye who have loved each other—
Sister, friend, and brother—
In this fast fading year;
Mother, and sire, and child,
Young man and maiden mild,
Come, gather here!
And let your hearts grow fonder,
As memory shall ponder
Each past unbroken vow.
Old loves and younger wooing
Are sweet in the renewing,
Under the Holly Bough.

Ye who have nourished sadness,
Estranged from hope and gladness,
In this fast-fading year;
Ye with o'erburdened mind
Made aliens from your kind,
Come, gather here!
Let not the useless sorrow
Pursue you night and morrow,
If e'er you hoped, hope now—
Take heart—uncloud your faces,
And join in our embraces
Under the Holly Bough.

—MACKAY.

It Can Be Done.

Somebody said it couldn't be done;
But he, with a chuckle, replied,
That "maybe it couldn't, but he would be one
Who wouldn't say so till he tried."

EXCHANGE.

Obituary.

MR. SAMUEL BELL.

The Banbridge Congregation has suffered a very severe loss in the death of Mr. Samuel Bell. He had been ailing for some time and had undergone serious operations in a nursing home in Belfast, but though these seemed successful, peritonitis set in and after great suffering he passed away on Friday, 16th Nov., in his 66th year. He was a great Church worker, its welfare being always the chief of his concerns. He had been secretary for over twenty years, and the way he kept the books and attended to the Church business was a wonder and a joy to all who knew. Our very deepest sympathies are tendered to his widow and their two surviving children. These are the sole survivors of a very promising family, five of whom had been called away long before their prime, and for some time this shadow had been heavily cast upon their house. A very large following paid its last respects at the funeral services. The church was packed with those who mourned his loss—he who in life was so quiet and unobtrusive, and so little in public life save that of his church. His two favourite hymns were sung by choir and congregation : " O God, our Help in ages past," and " In the Cross of Christ I glory." The organist rendered Chopin's " Funebre," and " The Dead March " (Saul). Many beautiful wreaths were sent, and his body was laid to rest in " The Old Graveyard." His minister gave an appropriate address and conducted all the services.

MRS. RICHARD PATTERSON.

The Church at Holywood has lost one of its oldest, most esteemed and most beloved members by the death on Saturday, November 17th, of Clara, widow of the late Mr. Richard Patterson, of Kilmore. Mrs. Patterson had been in somewhat failing health for some time, but kept about much as usual until within a few days of her passing, and maintained her interest in the affairs of her household and friends, and in her church, almost unimpaired to the last. Mrs. Patterson's husband, the late Mrl Richard Patterson, J.P., was a devoted member of our church and for many years the chairman of its committee, and also took a prominent-part in the public affairs of Holywood, as chairman of the District Council, and in many other ways. With the passing of Mrs. Patterson a very old and precious link in the congregation's history has been broken.

Mrs. Patterson leaves two sons and three daughters to mourn her loss, and to them we respectfully offer our sincerest sympathy.

Speaking at a commemoration service on Sunday morning, November 18th, the Minister (Rev. Edgar Lockett) said the congregation had sustained a great personal loss, many of them had lost a dear friend, and one of their families had lost the best of mothers. Yesterday afternoon Mrs. Richard Patterson, of Kilmore, passed peacefully from this shadowed life into the fuller light of the life beyond. Some of you, I am sure, will feel as I do about the departure of this bright, faithful spirit from our midst, you will feel both very sorry and very glad. Very sorry, for she will be sadly missed. She will be missed in this church, where she loved to worship with us and did faithfully worship whenever her strength allowed, and sometimes even when her willing spirit brought her here in spite of weakness. It was truly her delight to come here for the sake of the sacred human associations of the place—the memories of dear ones passed on before her ; but even more she was glad to come here because it is God's house and she loved to worship him here with her friends. She will be sadly missed by some of you as a dear friend of a lifetime ; and you sorrow to-day to think that in the

dear familiar places you will see her face no more. And she will be missed most of all by her sorrowing children, whom we would remember to-day in our thoughts and prayers, and to whom we respectfully offer our deepest sympathy in their great loss. Yet though many will miss her so much, those who knew her will be thankful that she is gone, and gone as she wished to go, while still in harness, without any lingering weakness or illness, and with loved ones around her. She was interested in the affairs of her family and also in those of her church to the last. It was a trouble to her that she could not attend our solemn service here last Sunday. She kept her 82nd birthday very happily on Friday, and the next day slipped quietly away. She had no fear of death ; she welcomed it as a friend. It was for her but as the passing from one room to another, with the faith that in the larger room beyond she would meet again dear ones with whom she longed to be re-united. I never met any one with a simpler, stronger and happier faith in God, or with a larger charity for mankind. How much we have lost I cannot tell you, and many of you know better than I ; but I am quite sure that our loss is her gain. We thank God for her, and for letting us have her so long. The congregation stood in silence in the pews as a mark of affection and respect for Mrs. Patterson and of sympathy with her sorrowing family.

The funeral took place on Tuesday morning. The services at the home and by the graveside were conducted by the Rev. Eustace Thompson, of Cairncastle (son-in-law) and the Rev. Edgar Lockett.

MRS. HILDA MALTMAN.

The death occurred on Friday, November 2nd, 1923, under painfully tragic circumstances of Mrs. Maltman, the beloved wife of Samuel Maltman, Ballyministra, Killinchy. She had been in her usual good health until within nine days of her death, and it was a great shock to her friends and acquaintances when they learnt that there was no hope for her recovery. Mr. and Mrs. Maltman had only been married for four happy years when, on the birth of a little child, weaknesses developed which terminated in the end of their wedded life. She and her husband were brought up in the Remonstrant Church and always remained active and interested members. We can ill spare her as she was ever to be relied on and was loyal in all her ways. We extend heartfelt sympathy to the bereaved husband, to her father well on in years, and to her sister. Her remains were removed for interment in the New Meeting Green, Killinchy, on Sunday, November 4th, followed by a large concourse of sympathisers. The Rev. D. J. Williams officiated in the home and also at the graveside.

MRS. REA.

The death took place at Lime View, Bloomfield, on October 30th, 1923, of Elizabeth Rea, relict of the late James Rea, of Ballymacreely, Killinchy. Mrs. Rea was advanced in years, had been in indifferent health for some years past and a recently contracted cold with bronchitis intervening brought about the event above recorded. Mrs. Rea was a member of the Henry family of Balloo, Killinchy—all devoted supporters of the Remonstrant Church. Mrs. Rea and her sisters were generous supporters of their Church. Though removed from Killinchy for some years she continued her active interest in the welfare of the Church. We extend our respectful sympathy to her elder and only remaining sister in her loneliness, to whom the deceased had been a devoted guide and support. The funeral took place on Thursday, November 18th, Revs. D. J. Williams and J. G. Davies officiating in the home. Afterwards the funeral procession proceeded to Killinchy, where the remains were interred in the family vault, the Rev. D. J. Williams ministering the last rites.

T. EDENS OSBORNE,

4 COLLEGE SQUARE NORTH, BELFAST.

General Merchant; Importer of Specialities from all Countries; Hardware Novelties; Cycles;; Phonographs; Gramophones; Zonophones; Book Safes; Filters; Oil Stoves; Carpet Sweepers Olivewood Goods; "Sapolio" Scouring Soap, etc.

Walter Filters, "Filtre Rapide," and "Berkefeld."

Safes, Milners' and Phillips'.

Write for Lists.

Gramophones, 'His Master's Voice." "Columbia." "Regal." "Zonophone." "Decca," etc.

Phonographs: "Edison." "Amberola." and the New Edison Disc Phonograph.

Table Filters.

Phonograph and Gramophone Records—Lists Free.

Telephone No. 687. **Telegrams: "Osborne, Belfast."**

Telephone—Belfast 83

MISS McMASTER,

Ladies' Tailor.

GOWNS.

SPIRELLA CORSETIERE.

ST. GEORGE'S HALL,

35 High Street,

BELFAST.

Campbell Bros.

Stained Glass and Leaded Glass.

Plate and Sheet Glass of every description.

Glass Bevelling and Silvering

Motor Screens, Table Top Glasses

High-grade Paints and Colours.

PLEASE ASK FOR PRICES.

19-23 Franklin Street,

BELFAST.

Telephones 646 and 4926.

Telegrams—"CLARITUDE."

COAL

JOHN MILLIGEN & CO., Ltd.

18 Donegall Square North.

Phone 2514 (3 lines)

Modern Handbooks of Religion.

CROWN 8VO., CLOTH, **2/6** net.

The Divine in Art and Literature. By W Lawrence Schroeder, M.A.

The Revelation of God in Nature and Man. By Edgar Thackray, M.A., B.D., PH.D.

Jesus and Christianity in the Twentieth Century. By Alfred Hall, M.A. B.D.

Religion as Affected by Modern Science and Philosophy. By Stanley A. Mellor, B.A., PH.D.

The New Testament in the Light of Modern Knowledge. By Herbert McLachlan, M.A., B.D

Communion of Man with God. By R. Nicol Cross, M.A.

Eternal Life Here and Hereafter. By S. H Mellone, M.A., D.SC. **(5/-.)**

THE LINDSEY PRESS, 5 ESSEX STREET, STRAND, LONDON, W.C.2.

These Books may be ordered from the Repository, 35 Rosemary Street, Belfast

T. & J. M'ERVEL, Ltd.

Seed Merchants and Implement Agents,

FEEDING STUFFS. **ARTIFICAL MANURES**

Mowers, Reapers, Binders. Horse Rakes, Swath Turners, Rick Lifters, Potato Diggers, Turnip Cutters, Chaff Cutters Grinding Mills, Ploughs, Harrows, Cultivators, Horse Hoes, Threshing Sets Churns. Boilers, Lawn Mowers, Garden Rollers, and every other requisite for the Farm.

40 VICTORIA SQUARE, BELFAST.

Telephone **1047.** Telegrams: "M'Ervel, Belfast.

Call, write, phone or wire.

Printed by J. Adams, Mill Street, Belfast. May also be had from Mr. Eustace Gordon, the Depository Rosemary Street, Belfast: and from Rev. H. J. Rossington, Ardeevin. Cadogan Park, Belfast, to whom all communications respecting the Magazine should be addressed Business Agent—Rev. George J. Slipper, 7 Trevor Hill, Newry, Co. Down.

THE LINDSEY PRESS

JUST PUBLISHED

Addresses, Biographical and Historical.

By ALEXANDER GORDON, M.A.

Crown 8vo. 350 pages. 5s. net. Postage 6d.

CONTENTS:

I. Michael Servetus.
II. Tercentennial of a Name.
III. Early Nonconformity and Education.
IV. Thomas Firmin.
V. Story of Salters' Hall.
VI. Peter Bayle and his Dictionary.
VII. Philip Doddridge and the Catholicity of the Old Dissent.
VIII. Theophilus Lindsey and his Chapel.
IX. Thomas Belsham and the Unitarian Movement.
X. Richard Wright and Missionary Enterprise.

Mr. Gordon's name has long been known as that of an authority on all matters of Nonconformist history. In this, his most recent volume (December, 1922), he writes with his usual vigour and again reveals the wide range of his scholarship. In these chapters there is nothing of the dry record of the crusted antiquarian; we are in the hands of one who moves easily, and as with enjoyment to himself in those fields of research which he has made peculiarly his own.

THE LINDSEY PRESS, 5 ESSEX STREET, STRAND, LONDON, W.C.

Ulster Unitarian Christian Association

35 ROSEMARY STREET, BELFAST.

Business Hours—9 till 6.
Saturday—9 till 1. **Secretary—Mr. C. J. M'KISACK.**

THE DEPOSITORY is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association S. School Association, Manchester District S. School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

A large assortment of Bibles and Hymn Books always in stock; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.
Books at Lowest Discount Prices for Cash.
Any book not in stock will be procured on shortest notice.

The shop is under the personal management of Mr. EUSTACE GORDON, to whom all business communications should be addressed.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly solicited, and should be sent to

Rev. G. J. SLIPPER, Hon. Treasurer, 7 TREVOR HILL, Newry.